THE BLACKMAN

THE OFFICIAL ORGAN OF THE AFRICAN NATIONALIST UNION

ONE GOD, ONE AIM ONE DESTINY

A RACE WITHOUT AUTHORITY AND POWER IS A RACE WITHOUT RESPECT.

.... Marcus Garvey.

REMEMBER YOUR COLOUR AND CLEAVE TO THE BLACK.

... Paul Bogle.

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MWALIMU MARCUS GARVEY SPEAKS:

Through the ages there have been many elements introduced into elections and electioneering. A rather unusual one, for Jamaica at any rate, came to my notice when a foreign gentleman, said to be "the World's No 1 clairvoyant", made certain predictions about the elections of 1972. His statements were given wide publicity in the news media and I am certain that they have had considerable effect among the credulous and the simple. To counteract this I would suggest that a certain political organisation should import Mandrake the magician, replete with bow tie and tails, and and get him to make exactly opposite predictions. Perhaps Mandrake would go one better, and simply gesture hypnotically and remove all the labourite contenders for office to the moon until after the 1972 elections. Certainly it is time for the opposition to make a magical move.

One thing that troubled me, and a number of other people too, was the difference between a clairvoyant and an obeah man. I discussed this problem at length with a couple of friends who confessed to having more than a passing acquaintance with the occult and the magical; and the only conclusion that we were able to make was that a clairvoyant was a man learned in white magic, while an obeah man was learned in black magic. Frankly, I would like to have the matter settled by the highest authorities on the occult.

Bruce Barker

In a recent edition of the Sunday Gleaner there appeared a nasty and offensive letter, written by a white man Bruce Barker, entitled National Heroes. Barker tried desperately to smear my father's character. I consider his actions to be those of a coward. It is, indeed, a peculiar type of individual who spends his time in the unusual occupation of smearing the characters of dead men. My reply appeared in a subsequent issue of the newspaper, but portions of it had been removed for reasons which I am at a loss to imagine.

The Editor of the Daily Gleaner must be aware that I have a right, even more - a duty, to defend the character and reputation of my father, who was an international figure in every sense of that term. It is malicious, and clear evidence of hostile intent, for a newspaper to allow free use of its columns to a correspondent to libel others and then to fetter or limit in any way the reply of someone who has a duty to make that reply. However, I will say nothing more at this time as this whole matter may have to be discussed in a more appropriate place. Before I leave the subject, I repeat the stern warning contained in my letter and which was removed by the Editor of the Gleaner before publication.

I can assure Bruce Barker that he has gained far more enemies than friends by his reprehensible letter in the Sunday Gleaner. When Black Power becomes a reality in this black country, he will be one of the first to beat a hasty retreat from the Palisadoes airport. Frankly, he will need the wings of a dove!

Robert Hill

The evil ones are at it again. They have denied Bobby Hill a passport by refusing to renew the one he had before. This is for Bobby the latest act in a series of acts of victimisation. His great offense in the eyes of the wooden heads is that he has consistently articulated black power and refused to play the lousy middle class game of closing one's eyes to all the inequality, filth and poverty, and saying, 'I am all right Jack.' But let us look at the facts.

In the middle of 1968 he had a News programme on J.B.C. called Reporting '68. He did a good job but his type of commentary was not what the men liked and when he would not tone down he was diplomatically forced out. After the fiasco of the famous 'bite' he was used by R.J.R. to edit and produce 'What's your grouse.' Subsequently he went to the Black Writers Conference in Montreal in October 1968 and delivered a paper on Marcus Garvey. In the course of his speech, he made some remarks which were taken out of content and blown up by the international gutter press. This upset the local chargehands who felt that their masters had been insulted by this bold and obstreperous power man. He would have to be taught a lesson. When Bobby returned he was advised that he would not be used by R.J.R. in any capacity. He realized that the men wanted to starve him into submission. He did not cringe. Instead he took part in the formation of the 'Abeng' which really brought life into the power movement and allowed black sufferers to freely ventilate their feelings. He and the other brothers did a wonderful job and it is hoped that after a period of reorganisation the horn will be back blowing sweeter than ever.

In August of this year, Bobby took his passport, together with his wife's, to the passport office for renewal. His wife's passport was renewed as a matter of course, but he was given the run around. After repeated visits to the passport office and interviews with the Superintendent of the office, the Permanent Secretary in the Ministry of Home Affairs, and the head of security, Deputy Commissioner Middleton, he was informed that he would not be getting a passport. So the power structure which has tried to starve him out in this country intend to prevent him from leaving.

Robert Hill won the essay prize for history in the interschools competition of 1961. His subject was Marcus Garvey. Since that time he has continued his study and research work on my late father and he has delivered papers on Garveyism at the Montreal conference already mentioned and at the Cultural Congress of Havana in January, 1968. His current work for his Master's Degree is being done on Marcus Garvey. Bobby has been properly rewarded by the politricksters for his careful study and understanding of Garveyism. There is something incongruous about this whole affair. People from abroad who hold black power views are either barred from entering Jamaica or are driven out of the country; yet local people with the same views are prevented from leaving.

Voter Registration

There are many number of people in this country, including yours truly, who have not seen any enumerator and it appears are not likely to see one ever.

I wonder how many people who are in a similar situation are known supporters of a certain party - precious few you can be sure.

We have developed a fantastic skill and expertise in Jamaica in recent times in what may be euphemistically described as 'guided democracy?' It is possible by the skilful use of the advanced science of enumeration to ensure that one's party followers are all on the lists but the opponents to the system are there in very small numbers. Thus, an ever decreasing number of party hacks and political pimps are trotted out on election day to bolster a sick and decadent society. But how long can this continue? Your guess is as good as mine. What is certain is that every degenerate and oppressive societyin the world has ultimately fallen before the aroused wrath of the masses.

Vox populi, vox dei.

A number of young people have asked me whether they should bother to register in the current enumeration gymnastics. To them I have answered, yes. Although none of us have the slightest intention of playing the comrade/labourite game, it is time we realized that a third force is being prepared for 1972. The signs are all around us and we must be able to interpret them correctly. The Pharoah and Joshua both know what is coming, hence the attacks by the tools of the power structure like Bruce Barker and the Daily Gleaner. But let the men play their game. There must be, there will be, a third force for 1972. Neither a Joshua nor a Pharoah can lead the Africans, the children of God, to the new Jerusalem; only an African Nationalist can tear down the walls of Babylon.

Sugar and Chicken

In quick succession the consumer has been made to realise that the prices of two staples in our daily diet are once more on the way up. The constant pressure of an ever rising cost of living continues to oppress the black masses of Jamaica. A change of government will not alter the situation. In fact, there is evidence that some of the men who were instrumental in forcing price increases on the Government would be important figures in public life if the opposition replaced the present incumbents of office. The solution is not a change of government but a change of system; that is, the present P.N.P./J.L.P. cliques are exponents of monopoly capitalism and cartelism and must be replaced by militant blacks dedicated to African Socialism /The future republic must adopt the principles of African Socialism to ensure that the wealth of the black community is in the hands of black poeple and that among these black people there is a more equal distribution of the resources of the community.

The paper laid before the House by the Minister of Trade and Industry embodies proposals which mean that the price of certain grades of sugar are to be increased by 3 cents per lb. The increases mean that the prices will rise between 37% and 42%. These are steep increases in an item which is essential. Already there are reports of hoarding and speculation. The rapacious merchants in our society are always on the look out for their pound of flesh.

Almost simultaneous with the news of the new sugar prices was the increase in the price of chicken meat.

Chicken is now a feature of the Jamaican diet and this makes the increase another shock to the consumers. The increase was 3 cents per lb. It is interesting to note the small portion of the increase which will go to the farmers who actually grow the chickens - ½ cent per lb. In Jamaica the cream always goes to the big boys.

These two dramatic price increases show how much the masses are at the mercy of monopoly capitalims. The monters can always bring inexorable pressure on a government under the present system. What Jamaica needs now is not a change to another set of faces ready to manipulate the same outmoded system but new men with new ideas which are relevant to the African people in this atomic age.

African National Socialism

If we unite the African Nationalism of Marcus Garvey with the African Socialism of Kwame Nkrumah, we get a powerful doctrine called African National Socialism. This is Black Power in its highest form. The doctrine is not yet complete or final. It is left to us to relate theory and practice and put the finishing touches to an ideology which holds the only real salvation for our glorious African race.

The ideology is grounded on three basic concepts. First, the belief in the one God, the God of Africa and the Black Race, who has created his black sons and daughters in his own image and likeness. Just as the white man white-washes all the external paraphernalia of his religion, so must we do likewise. Each race or poople since prehistoric times has visualised their God as having a physical form corresponding to their own. It is only the inferior race which worships an alien God. Marcus Garvey has taught us that we must see our God through the spectacles of Ethiopia, and it was for this reason that he together with Archbishop McGuire raised the Black Christ and the Black Madonna of the African Orthodox Church. So let it be. The African must have a theology rooted in his own ancestry and heritage and illustrated in conformity with his own physical appearance.

Second, the black man must take power of every kind - power that is exclusive. The black man must be in a position to determine his own destiny. He can do this only when he has power firmly in his own black hands. To achieve power he must create powerful black institutions under black leadership which are dedicated to acquiring military power, industrial power, economic power and political power.

We must never forget the immortal dictum of the great prophet Marcus Garvey - 'Power is the only argument that satisfies man' The power which our race needs at this time can only be realised by action from within our own closed institutions. The alien must not be allowed to penetrate authentic African institutions. There must be a wall past which they cannot see; there must be a door to which they have no key.

Third, the African society must be organised on a basis of African Socialism. The basic concept is that the wealth of the black community must be in the hands of the black people, and there must be an equitable distribution and sharing of this wealth.

In order to obtain these desirable results, the state must plan and direct the economy. In traditional African societies exaggerated concepts of individual ownership are foreign and unknown. Land is used for the benefit of the people and is held communally. State ownership is nothing new to African thinking. African Socialism however, is not doctrinaire but flexible. Private ownership is not something to be exorcised or swept away, rather it is something to be controlled. The socialist concept of the greatest good for the greatest number is in accordance with African thinking. African National Socialism postulates the following types of ownership which have their proper places in the complete system;

(a) State ownership (b) Cooperative ownership (c) Individual ownership (d) State and Individual ownership.

In all cases the aim should be to allow the workers to participate in the ownership of the enterprises of which they are a part.

Jamaica, as a part of the African world, must face the realities of the rising expectations of those of African stock. We Africans are no longer satisfied with the white, yellow,brown, black pyramid where the blacks are the base and the others are riding high. Fresh thinking, and new concepts have got to be applied in Jamaica or the volcano of African wrath will erupt.

Pay careful attention to the ideology of African National Socialism.

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FACTS ABOUT THE AFRICAN RACE

Extracts are taken from the Masterly Historical Works of the Jamaican J. A. Rogers who did so much for his race.

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1. The African arrived in the New World free from tubercolosis and syphilis, or other venereal disease. Livingstone, the famous missionary, and a medical doctor says, syphilis "dies out in the African interior. It seems incapable of permenence in any form in persons of pure African blood." Syphilis originated in Europe in 1494 when there was a great epidemic of it.

2. The Negro was the first artist. The oldest drawings and carvings yet discovered were executed by the Negro peoples over 15,000 years ago in Southern France, Northern Spain, Palestine, South Africa, and India. The drawings are on rocks, the carvings on bone, basalt and ivory.

3. Elam, a mighty Negro civilization of Persia, flourished about 2900 B.C. and is perhaps older than Egypt or Ethiopia. One of its later Negro kings, Kudur Nakunta, conquered Chaldea and Babylon and brought back to his capital, Susa, rich treasures among which was the famous stutue of the goddess Nana. Later it became the capital of Cyrus the Great and Darius. Susa is the Shushan of the Bible where Esther, the Jewess, sought the favour of King Ahaserus of Persia and Ethiopia.

4. Cheops, a Negro, built the Great Pyramid, one of the Seven Wonders of the Ancient World. It is 451 feet high, has 2,500,000 blocks of granite, each two and a half tons covers 13 acres, took 100,000 men thirty years to build and was completed in 3730 B.C.

5. Benjamin Banneker, a Negro astronomer, made the first clock in America in 1754.

To preserve the authenticity of the extracts the word 'Negro' has been retained as in the original text. However, we of the African Nationalist Union reject the word Negro when used to describe that glorious race of people, who are characterised by dark skin and woolly hair. The proper term is African. The word Ethiopian is an older usage and is also correct.

JOIN A.N.U.

NOW

"WHAT SHALL I TELL MY CHILDREN WHO ARE BLACK"

What shall I tell my children who are black
Of what it means to be a captive in this dark skin?
What shall I tell my dear one, fruit of my womb,
Of how beautiful they are when everywhere they turn
They are faced with abhorence of everything that is black.
The night is black and so is the boogyman.
Villians are black with black hearts.
A black cow gives no milk. A black hen lays no eggs.
Bad news comes bordered in black, mourning clothes black,
Storm clouds black, black is evil
And evil is black and devils food is black .....

What shall I tell my dear ones - raised in a white world
A place where white has been made to represent
All that is good and pure and fine and decent,
Where clouds are white and dolls, and heaven
Surely is white, and cotton candy and ice cream
And milk and ruffled Sunday dresses
And dream houses and long sleek Cadillacs
And angel's food is white.....all, all.....white.

What can I say, therefore, when my child
Comes home in tears because a playmate
Has called him black, big lipped, flatnosed
And nappy headed? What will he think...
When I dry his tears and whisper, "Yes, that's true.....
But no less beautiful and dear."

How shall I lift up his head, get him to square
His shoulders, look his adversaries in the eye,
Confident in the knowledge of his worth,
Serene under his sable skin and proud of his own beauty?

What can I do to give him strength -
That he may come through life's adversities
As a whole human being unwarped and human in a world
Of biased laws and inhuman practices, that he might
Survive....And survive he must! For who knows?
Perhaps this black child here bears the genius
To discover the cure for.....cancer.
Or to chart the course for exploration of the universe.
So, he must survive for the good of all humanity.
He must and will survive.
I have drunk deeply of late from the fountain
Of my black culture, sat at the knee and learned
From Mother Africa, discovered the truth of my heritage,
The truth, so often obscured and omitted.
And I find I have much to say to my black children.

I will lift up their heads in proud blackness
With the story of their fathers and their fathers
Fathers. And I shall take them into a way back time
Of Kings and Queens who ruled the Nile.....
And measured the stars and discovered the

Laws of mathematics. Upon whose backs have been built
The wealth of two continents. I will tell him
This and more; And his heritage shall be his weapon
And his armor; will make him strong enough to win
Any battle he may face. And since this story is
Often obscured, I must sacrifice to find it
For my children, even as I sacrificed to feed,
Clothe and shelter them. So this I will do for them...
If I love them. None will do it for me.
I must fimd the truth of heritage for myself
And pass it on to them. In years to come, I believe
Because I have armed them with the truth, my children
And their children's children will venerate me.
For it is the truth that will make us free!

- Margaret Burroughs

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POVERTY

A hellish state to be in. It is no virtue. It is a crime. To be poor, is to be hungry without possible hope of food; to be sick without hope of medicine; to be tired and sleepy without a place to lay one's head; to be naked without the hope of clothing; to be despised and comfortless. To be poor is to be a fit subject for crime and hell.

The hungry man steals bread and thereby breaks the eight commandment; by his state he breaks all the laws of God and man and becomes an outcast. In thought and deed he covets his neighbour's goods; comfortless as he is he seeks his neighbrour's wife; to him there is no other course but sin and death. That is the way of poverty. No one wants to be poor.

PHILOSOPHY AND OPINIONS P.21. VOL.1.

CURRENT ITEMS OF INTEREST.

The following resolution was passed at a recent meeting of the African Nationalist Union. Copies were sent to R.J.R., J.B.C., Public Opinion, Catholic Opinion and the Daily Gleaner.

RESOLUTION

Whereas in the Sunday Gleaner of November 23, 1969, Bruce Barker made a number of allegations concerning the character and conduct of the late Marcus Mosiah Garvey - first National Hero of Jamaica, and WHEREAS the Hon. Marcus Garvey is recognized the world over as an International Leader of the African peoples, and WHEREAS these allegations made by Bruce Barker are one of the many attempts to villify the work and achievements of Marcus Garvey in his effort of race emancipation, and is considered an insult to the entire black race, BE IT RESOLVED that we the members of the African Nationalist Union assembled in weekly meeting demand that the said Bruce Barker state publicly the source of the information on which his allegations aforesaid are based and if he fails to do so, we demand that the said Bruce Barker be publicly branded a liar, a coward, and a cheat by the African people of Jamaica.

The letter below was sent to the Prime Minister by registered post on 27th October, 1969. Copies were sent to J.B.C., R.J.R. and the Daily Gleaner. Up to the present time, we have not had the courtesy of a reply. Is this a case of overwork, bad manners, or just plain lack of interest in things African?

Rt. Hon. H. L. Shearer,
Prime Minister

c.c. J.B.C.
c.c. R.J.R.
c.c. Daily Gleaner

Sir,

The African Nationalist Union has noted with interest your recent history making tour of Africa, and feels certain that you have returned to Jamaica with a deeper understanding of the importance of the African

.....cont/

An Open Letter to the Parents of Jamaica

For some time now your university, the university to which you send your sons and daughters has been under fire. Your political independence has been accompanied by the withdrawal of the passports of various lecturers and by pressures on the administration to give up their services. As the years go by this attack from the government in Jamaica has been mounting steadily. At the same time you must have noticed numerous remarks in your leading newspaper dismissing intellectuals - some of them lecturers at the university- as living in a world of unreality. What is behind all this? Public opinion in our island has always been dominated by merchants, businessmen, the big planters and the lawyers who represent them. These men cannot tolerate the new and growing force in the moulding of community opinion. And in consequence they have unleashed the political hounds who represent them to corral the new upstarts.

Get the Facts Straight

Since this is the university to which your children will go if they are intelligent and diligent enough, since this is the university which the most talented youth of your community will attend, you ought then to consider with care what occurs there. It is wise, therefore, to ask for facts and opinions from those who have been students or who have taught there. It is important to dismiss rumours and question the remarks of those who are speaking from ignorance and hearsay.

When a crisis occurs such as the Rodney incident, the clashes and the anger, the accusations and counter-accusations probably cause you to be somewhat confused. What I am about to offer you then is a description of what happens at your unversity at times when there is no crisis. I offer it as one who has attended the university long enough ago to assess its process of change of the student. I offer it as one who has attended both an English and an American university, and therefore am in a position to explain how the impact of your university differs from others.

How will they Develop

Many of you tell your children who attend such an institution that they are getting opportunities that you never had. Often you imply by this that they should become more genteel in bearing and acquire the skills with which they may obtain higher salaries than you have ever received. But it would be well for you to recognise that since they will be exposed to a wider range of books, people and opinions than you had in youth they must emerge with a somewhat different outlook than you possess. Those who change little are likely to be the dullest in spirit.

If you accept the inevitability of change the next question is: What sort of development should you expect? At the root of your suspicion of the graduates of your university - and perhaps your readiness to believe the accusations of "subversion" - is your belief that the University of the West Indies should turn out products with the same point of view as those of Oxford and Cambridge.

But you should note that at the latter institutions things British are held in reverence both consciously and unsciously, even to minute items like accent and dress. This unduces in those who attend especially if they are young, an increased disdain for what is indigenous to the West Indies. The exceptions to this are those of a creative turn of mind, whether on a political or artistic level. What is true of British universities is also true of American universities. Our youth who attend the latter learn to view the West Indies through the eyes of Americans. Americans don't really disdain anything. What they do is feed upon everything, - feed their sense of power or their pockets. Their value system emphasises the attitude that what matters is the kudos you get out of a position, not the qualities you can bring to it.

Grounding with the masses

Those who wield power in Jamaica have watched with satisfaction as the British university widened the gap between the intellectual and the masses, and the American university heightened what was our already pronounced leaning for self-seeking. Both attitudes ensured that little help would reach the masses of the people. Of course there were exceptions but the society has its own means of spitting these out, one of them being lack of proper security of tenure in many jobs.

But the University of the West Indies is a different matter. What you should understand, my dear parents, is that just as things British or things American are elevated at the universities of those countries things West Indian are elevated at the Mona and St. Augustine campuses. Moreover, you will find that elements in our society that are treated with contempt or derision by those with foreign viewpoints receive an intelligent understanding from those who have learnt to accept themselves and the society in which they live.

It seems to me that over the years the students of U.W.I. have sought to promote the acceptance of West Indian qualities. That is why many of them - perhaps unconscious of their motives - have objected to West Indian lecturers who project a British manner and accent. This is a first step towards defining our personality and style as acceptable in the delivery of the most learned address. Do you know how the study of the sociology of your own people affects you? You cease to dismiss the poor as lazy or dirty or rude, and see them as persons born in a certain type of environment who think in certain ways and need specific forms of relief or upliftment if they are to make progress. You will no longer perceive the Ras Tafari as nuisances with beards but as persons alienated from the main body of the society by its failure to provide them with the sense of security and dignity that their manhood demands. Furthermore, since they have chosen to stand apart and view the game from the outside their criticism of our society might help us to reshape it into something less colonial.

The graduates of our university have been steeped in our history, our poetry and literature, have concerned themselves with our own art and music. They feel closer to the grass-roots people than those educated abroad. In them the traditional distance between the educated and the uneducated has been reduced; in them some of the foundations of British snobbery with which the middle-class is brainwashed have been shaken.

I am not able to say whether this process which I have desbribed holds true for students of medicine and natural science. But it is true of most of the others. They are unable to view the ills of the West Indies with detachment.

Now the fact that their stance is one new in the community, and that it is making itself felt with the growing numbers of graduates does not mean that it is bad. The process is a healthy one, and, you should note, is inevitable, the university being where it is and the subject-matter being what it is. Therefore when your children or their teachers are being punished, intimidated or frustrated it is vital to discover whether the shot and shell are trained against attitudes that are natural and good. It is important, too, to have detailed descriptions of what the accusations are so that you can separate sympathy with the downtrodden and the willingness to enter into intellectual discussion with the "lower classes" from collecting arms and weapons and plotting to overthrow the government therewith.

No surprise at Black Power trend

Let me take you a step further. You ought not to be surprised that U.W.I. is the centre of the study of the concept of Black Power; nor should you assume that this idea has been brought there by any single individual to "corrupt" your children. It is not only recently that the university students have been in advance of the general population in their attitude towards blackness. I can state from memory that the runner-up in the U.W.I. Beauty Contest in 1953 and the winner in 1954 were jet black in colour but acknowledged for their superiority in poise and charm as well as beauty. The uproar over the results of the 1967 Miss Jamaica Contest shows that in outlook on standards of beauty our island as represented by the middle-class judges is more than 13 years behind the university.

Moreover, our history shows that education and land-settlement have been the bridgeheads through which blacks have won higher places since emancipation. The blacks in the West Indies have always excelled in academics and the professions, not plantation ownership, industry or business. The university, then is sure to be the focal point for the birth and the advance of ideas for the development of black people. Consequently those who would oppose their rise are sure to centre their attacks on it.

The neglect of Marcus Garvey's role in West Indian history was mainly due to the fact that the first doctoral research was mainly concerned with the earlier portion of our history, in particular slavery. That will change now that the modern period is being studied by scholars. The interpretation of his ideas has only just begun. Don't be astonished if your children show an interest in African culture and history. Universities the world over take a leading part in the search for the roots of the people of their communities. And when anyone reads of the purposes for which African masks are made and the ceremonies in which they play a part they automatically become more beautiful. It is the same with all art. It gains significance when one knows what the artist intended. You may expect too a growing feeling of kinship to Africa. It is not only that African countries are gaining greater international respect with i dependence. Many of your words, gestures and attitudes are African.

The difference is that your children are begining to know it and you aren't.

Now my dear parents I have given you an indication - I hope clearly - of the natural processes inevitable at any university in the West Indies. Thebest way to deal with ideas that disturb you is to have discussions with the young, share your experiences with them and learn from the new proposals they make. Remember, they represent the future; and where there is no vision the people perish.

NOEL WHITE,
POST GRADUATE STUDENT,
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THE BRITISH SCENE

by

SEBASTIAN

The last few days have been a constant period of revelations for me. Revelations that have both sickened and exulted me.

I was at a meeting in Islington the other day; listened hungrily as the experience of an ordinary working West Indian was uncoiled to a deceptively cool audience. He said that he had taken his girl to a pub they frequent on weekends. While he was getting some drinks a white man walked up to his girl and began his initial step of provoking premeditated violence - that of using offensive remarks to the black lady.

On returning to his girl the white man dared him that he couldn't do anything to him even if he further abused the black lady. This the white man promptly did. The West Indian told him would he please stop his nonsense as he didn't play childish games. In due time the white man, in an unexpected burst of uncontrolled hysteria, struck the black man. Retaliating, he was stabbed in the face and the back by three other white terrorists.

Two black men seeing the viciousness of these mad white people perpetrated against their brother came to his assistance. They were promptly thrown out by the pub's white customers.

Self-admittedly beaten, the black man and his lady-friend were allowed to leave. They reported the incident to the police who acted very calmly. They took no action.

This is an everyday occurence, either in its original form, or on a less important level since the "legalised" racist speech made by Enoch Powell.

What sickens me is that there are still a lot of black people who, because of ownership of cars or houses, think themselves safe from these racist, terroristic acts of aggression. They still think themselves exempt from the white man's vicious mind. And the frightening thing about it is that they may be right. Since they are no longer black but totally white. Their lives being simply an imitation of every aspect of the white psyche.

These are the people that we black people must fear most. For they would stop at nothing (to help even "murder" their shame) to prove their total whiteness.

What exults me is that black people are showing signs of realising the importance of unity, of the realistically impossible confrontation of fighting "chalky" divided. We must come together in everything we do in this slowly crumbling city or die a slow, withering death.

UP YOU MIGHTY RACE

MARCUS GARVEY.

WOMAN'S PLACE IN BLACK NATIONALISM

by Amy Jacques Garvey

"Black queen of beauty, thou hast given colour to the world!
Among other women thou art royal and the fairest,
Like the brightest of jewels in the regal diadem,
Shin'st thou, Goddess of Africa, nature's purest emblem!"

- Marcus Garvey

This is the pedestal on which the International Leader placed his women; because he realized that the greatest incentive to people's progress is the protection, security and comfort of their women.

A woman's place - whether in a man's life, or the nation's progress - is aptly described in a French proverb - "Cherchez la Femme", which means, at the bottom of everything look for a woman. This expression conveys the subtle cunning of the charming sex; but it is also true in a practical way in the most progressive countries; she is here, there and everywhere. It was so at creation; it ws so at the birth of every man, and it is ususlly a woman who closes the eyes of every dying man.

His better-half.

A woman is a necessary adjunct to a man, that is why she is called his better-half. She can either make him, or break him, whether it be in business or politics. Her behaviour, love, understanding and loyalty can achieve the best results.

She is usually versatile, and fits into any breach in times of stress and strain. She is noted for details, and instinctively senses danger. The mothering instinct is more developed in women, than is paternal instinct in men. That is why a good woman will do everything to rehabilitate a no-good man; always hoping that she will be able to change him for the better.

Like the animals, she is fierce in the protection of her children and gentle in caring for them. In fact black women in the Western world mainly have had to assume the role of father, as far as discipline and support are concerned.

Pre-natal influences.

Women have more far-reaching effect on men than they realize. Doctors stress the importance of pre-natal influences; they advise that pregnant women should be healthy, intelligent and happy, so as to ensure their children a good start before they yell their arrival into the world.

As the child nurses at the mother's breast it is influenced by the look in her eyes; when she tends it and talks, it gets to know her voice; later it understands and listens to her. So in these early years- before school age -, mothers mold the character of their children by counsel and example - these form indellible impressions in after years. An intelligent woman is neither bossy, horsey nor arrogant. She is astute and charming when and where her man needs her.

The price is love.

A woman's place is enshrined in the hearts of her men, for good or ill according to her moral character; and this is ensured by the desires and demands of her men. For most women please their men for the price of love. Men can't live happily without women; they fill the voids in each others lives. This is as the Creator intended.

The position and condition of women in any country determine the moral stamina of the nation, and the worth of the Youth, who will be the next generation to carry on. Preserve it! Protect it!

Marcus Garvey vowed to do just this, when he wrote; -

"Once more, we shall, in Africa fight and conquer for you,
Restoring the pearly crown that proud Queen Sheba did wear.
Yes, it may mean blood, it may mean death, but still we shall fight,
Bearing our banners to vict'ry, men of Africa's might."

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LESSON 2

NOUNS: The KI VI Class

Nouns in this class are, with a very few exceptions, things without life: it may be called the KITU (thing) Class.

The noun prefixes are ki, singular, and vi, plural; and the adjective prefixes and verb prefixes, as we have seen, are the same. When the stem of the noun begins with a,e,o or u, the prefixes often become ch and vy, e.g. chumba (ki-umba), room; vyumba (vi-umba), rooms.

Many nouns beginning with ki are derived from Arabic words in which the ki is part of the word, and not a class prefix, but these words are treated as if they belonged to the KITU class, and unless they are names of people or animals, given the ki and vi concords. Only a few of the nouns beginning with ch, however, belong to the KITU class.

You are strongly advised, before you go any further:

1. to learn the short vocabulary by heart;
2. to write the exercise, not looking at the key till you have finished;
3. to translate the exercise back into Swahili in writing.

Vocabulary

kichwa, head
kifua, chest
kidole, Finger, toe
kidonda, sore
kiatu, shoe
kiazi, potato
kiko, pipe
kioo, glass, mirror
kijiko, spoon
kikapu, basket
kikombe, cup
kisima, well
kisiwa, island

Kiwanja, plot of ground
kibanda, hut
kitanda, bed
kipande, piece
kitambaa, cloth
chakula, food
chombo, vessel of any kind
chumba, room
chuma, iron piece of iron
chungu, earthen cooking pot
cheti, certificate, short note
cheo, rank, measure
choo, latrine, excrement

na, and
au, or

Exercise 1

Write in English: kichwa kikubwa; kiko kibaya; kisima kirefu; kibaya; vyeti vizuri; viatu viwili; kitanda au kiti; visu na vitabu; viazi vidogo vitatu ; kipande kikubwa kimoja; visiwa virefu viwili; vyombo vikubwa na vidogo; kiwanja kizuri; vibanda na vyoo; kikapu na chakula; vidole vitano; kibanda kimoja na vyumba vinne; kitanda kirefu na kiti kikibwa; vikombe vinne na vijiko; kisu kidogo kimoja; vyuma vikubwa. Kipande kimoja kitatosha. Vyungu vitatu vinatosha. Chakula kilitosha? Kilitosha. Viazi vitatu vitatosha? Viazi vikubwa vitatu au vidogo vitano. Vikombe vidogo vitatosha? Vitatosha. Kitambaa kidogo kitatosha.

Note:

Lessons are based on 'Teach Yourself Swahili' by D. V. Perrott. This excellent book is published by the English Universities Press Ltd., St. Paul's House Warwick Lane, London E.C.4. All conscious African Nationalists should try to get a copy. There is also an accompanying dictionary which is extremely useful.

UJAMAA - THE BASIS OF AFRICAN SOCIALISM

by *JULIUS NYERERE*

.... 'Ujamaa' then, or 'familyhood', describes our socialism. It is opposed to capitalism, which seeks to build a happy society on the basis of the exploitation of man by man; and it is equally opposed to doctrinaire socialism which seeks to build its happy society on a philosophy of inevitable conflict between man and man.

We in Africa, have no more need of being 'converted' to socialism than we have of being 'taught' democracy. Both are rooted in our own past - in the traditional society which produced us. Modern African socialism can draw from its traditional heritage the recognition of 'society' as an extension of the basic family unit. But it can no longer confine the idea of the social family within the limits of the tribe, nor, indeed, of the nation. For no true African socialist can look at a line drawn on a map and say 'The people on this side of that line are my brothers, but those who happen to live on the other side of it can have no claim on me;' every individual on this continent is his brother.

AFRICAN NATIONALISM
PLUS AFRICAN SOCIALISM
EQUALS
AFRICAN
NATIONAL
SOCIALISM.

SILENT NIGHT - HOLY NIGHT

OMAR SHABBAZ

There shall be no holy Xmas this year,
No Carols
No Angels on high disturbing the night.
No Peace where there is no justice
25th December comes with the
cruel memory of little black orphans
being burnt alive,
the night becomes a talking drum
bringing a message of Doom!
of Terror!

There shall be no Hosannas!
No bright star,
No wisemen with no Gold
nor Myrrh
And Santa Claus
takes the shape and form
of a bloated belly
Harbour Street Vampire
with fangs for beard
a 1970 mustang
for Reindeers and Sleigh
and each present costs One Dollar.

Santa shall arrive from a nearby Airstrip,
bringing with him the stench
of a decaying system.

No virgins shall give birth to no God,
No miracles, no lies,
just ordinary niggers being
burnt - like sacrifice,
being offered to their white God.
And Nuggets for the Greedy
shall be invested in Stocks and Shares.
And the mutilated bodies of
loved ones and friends
will be the only decoration for
The Christmas tree.

A.MEN

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